

Transracial adoption: the black community perspective

Alicia Howard,
David D. Royse,
and John A. Skerl

How does a cross section of the black community feel about white parents adopting black children? This study suggests that the majority of blacks do not support the militant position against transracial adoption and, in fact, favor such adoption when the alternative is institutionalization.

Alicia Howard was an undergraduate social work student at the time of writing, David D. Royse, MSW, is Assistant Professor of Social Work, and John A. Skerl, Ph.D., is Instructor of Sociology, University of Dayton, Ohio.

AN UNRESOLVED CONTROVERSY facing adoption workers today is that surrounding the adoption of black children by white parents. One faction argues that the white family cannot equip the black child with the psychosocial tools to develop an appropriate identity, nor can it prepare the child for dealing with an oppressively racist society.¹ The other faction suggests that a white adoptive family is more desirable for a black child than institutionalization.² Many of the arguments on both sides have been emotional, and few have been based on sound empirical findings.

Transracial adoptions are not new, but beginning in the 1960s they became much more frequent. Prior to the 1960s, the number of babies available for adoption, both black and white, was considerably larger than the number of eligible families offering to adopt. But a growing use of contraception as well as an increasing tendency on the part of unwed mothers to keep their children gradually decreased the supply of available infants. As a result, many agency regulations were relaxed, and transracial adoptions became more common. In 1970, one-third of the 6,500 black children in adoption were placed with white families.³

Alarmed by this mushrooming trend, in April 1972 the National Association of Black Social Workers adopted the policy that black children should be placed only with black families, whether in foster care or adoption.⁴ As a result of this policy, some agencies have forbidden or reduced the numbers of transracial adoptions.⁵ In fact, it appears that the trend toward such adoptions has now been reversed. It is the belief of the authors, however, that the controversy so far has been dominated by personal observations and that what is needed is an objective study of the black community's attitudes on it.

This article reports the findings of an exploratory study conducted to discover black attitudes and beliefs about transracial adoptions in a moderate-sized midwestern city. An observation by Vieni prompted this research. She noted in a response to Chimezie: "My

personal experience has been that many black people are not opposed to transracial adoption and see the needs of the individual child at a given moment as of ultimate importance."⁶

A review of the literature revealed a scarcity of research relevant to transracial adoptions. The available literature can be grouped into three categories. The first category consists of the opinions of professionals and adoptive parents.⁷ The second reports studies of the characteristics of the active participants, such as the adoptive parents.⁸ The third and smallest portion of the literature examines agency responses to white couples expressing interest in black children, suggests guidelines for successful transracial adoption, or describes programs for recruiting more black adoptive families.⁹

The study most similar to this one was conducted by Herzog and others, who interviewed 100 individuals selected on the basis of their knowledge of adoptions or of the black community.¹⁰ Herzog found that black respondents divided evenly for and against transracial adoptions and that the main reason for opposition was the issue of the children's black identity. Herzog's work was valuable for bringing to light some of the reasons deterring black parents from adoption. However, because of the nature of her sample, one cannot safely assume that her findings on transracial adoptions are representative of the attitudes of the larger black community.

RESEARCH DESIGN

The first step in the data collection was the establishment of a sampling procedure. The nine census tracts in Dayton, Ohio, containing the highest concentrations of blacks were identified. From these nine, three tracts were randomly selected, and then 40 blocks within the three tracts randomly chosen. Finally, 150 black households were selected by systematic random sampling, and one resident from each household was interviewed.

A 25-item questionnaire was developed from an analysis of the salient

issues recurring in the literature on transracial adoptions and in an informal pretest telephone survey of blacks.¹¹ These issues and comments were then transformed into statements to which the interviewees were invited to respond with one of the following: "strongly agree," "agree," "don't know," "disagree," or "strongly disagree." (The analyses presented in this article are based on the collapse of the "strongly agree" and "agree" responses into one "agree" category and of the "strongly disagree" and "disagree" responses into one "disagree" category.) The two black women who conducted all the interviews (in spring 1976) defined transracial adoption for the respondents as the adoption of black children by white parents.

Characteristics of the Respondents

Of the 150 persons interviewed, 44 percent reported incomes of less than \$8,000, 47 percent had incomes between \$8,000 and \$12,000, and only 9 percent reported incomes of more than \$12,000. Respondents' educational levels ranged from completion of third grade to graduation from college. More than two-thirds of the sample had at least a high school diploma, and 31 percent of the respondents had attended or finished college.

The median age was 43. Slightly more than one-third were under 37 years of age, and one-third were older than 51. Respondents seemed to be fairly equally distributed by age in the lower- and middle-income categories, but 87 percent of those earning more than \$12,000 were under age 48. As might be predicted, the younger respondents tended to have the most education. Individuals under 37 years of age accounted for 44 percent of all respondents who reported that they had either attended or graduated from college.

Slightly more than one-fourth of the sample reported their chief occupation as "housewife." Despite efforts to vary interviewing hours in order to find working men at home, women represented 73 percent of the respondents. No information on per-

sonal involvement in actual adoption or foster care was collected because the research interest was the attitudes of the broader black community.

Attitude Scale Two items in the questionnaire lent themselves to the construction of a scale to gauge the respondents' attitudes toward transracial adoptions. One was worded, "I dislike the idea of black children being adopted by white parents," and the other, "I do not strongly object to whites adopting black children." A cross-tabulation of the responses to these two items indicated three logical categories. Those respondents who did not dislike and did not strongly object to transracial adoptions were classified as "open"; those who disliked but did not strongly object were classified as "somewhat unfavorable"; and those who both disliked and strongly objected were classified as "most unfavorable." This classification scheme accounted for 83 percent of the respondents. The remaining 17 percent chose a seemingly illogical pattern of response—not disliking but also strongly objecting to transracial adoptions. One possibility is that these respondents were confused by the questions. However, if the questions themselves were the source of confusion for the respondents, it would be expected that the least educated respondents would be most likely to exhibit this illogical re-

sponse choice. Analysis of the data revealed that this was not the case. Furthermore, these respondents, classified as "confused," were also inconsistent in their responses to other items, which were sometimes more similar to those of the "open" respondents and sometimes more like those of the "somewhat unfavorable" respondents. This suggested that these respondents' attitudes toward transracial adoptions were probably ambivalent.

The placing of the respondents along a continuum of "open," "confused," "somewhat unfavorable," and "most unfavorable" constitutes an ordinal scale differentiating respondents on their individual attitudes toward transracial adoptions. This scale was devised so that the other items in the questionnaire could be more precisely analyzed in terms of the respondents' dispositions toward transracial adoptions. The consistent relationships between this scale and the responses to other questions suggests the scale's validity.

ANALYSIS AND RESULTS

Surprisingly, 56.7 percent of the respondents had an "open" attitude toward transracial adoptions, and only 6.7 percent were "most unfavorable." The remaining respondents were almost evenly divided between the "confused" (17.3 percent) and "somewhat unfavorable" (19.3 percent) catego-

TABLE 1. CROSS-TABULATION OF PREFERENCE FOR TRANSRACIAL ADOPTIONS OVER OTHER ALTERNATIVES, BY ATTITUDE TOWARD TRANSRACIAL ADOPTIONS (percentage)^a

Prefer Transracial Adoptions to Alternatives ^b	Attitude Toward Transracial Adoptions				Total
	Open	Confused	Somewhat Unfavorable	Most Unfavorable	
Agree	90.6 (77) ^c	88.5 (23)	58.6 (17)	40.0 (4)	80.7 (121)
Do Not Know	4.7 (4)	3.8 (1)	6.9 (2)	10.0 (1)	5.3 (8)
Disagree	4.7 (4)	7.7 (2)	34.5 (10)	50.0 (5)	14.0 (21)
Total	100.0 (85)	100.0 (26)	100.0 (29)	100.0 (10)	100.0 (150)

^a Percentages are proportions of the total attitude category.

^b This variable was measured by response to an item worded, "I would prefer a child being adopted by whites to having him/her lingering in a foster home or institution."

^c Figures in parentheses indicate the number of respondents within the category.

TABLE 2. CROSS-TABULATION OF ACCEPTANCE OF TRANSRACIAL ADOPTIONS IF WHITE PARENTS SACRIFICE SOME WHITE CULTURE, BY ATTITUDE TOWARD TRANSRACIAL ADOPTIONS (percentage)^a

White Parents Qualified if Sacrifice Some White Culture ^b	Attitude Toward Transracial Adoptions				Total
	Open	Confused	Somewhat Unfavorable	Most Unfavorable	
Agree	84.7 (72) ^c	76.9 (20)	72.4 (21)	60.0 (6)	79.3 (119)
Do Not Know	9.4 (8)	7.7 (2)	6.9 (2)	0.0 (0)	8.0 (12)
Disagree	5.9 (5)	15.4 (4)	20.7 (6)	40.0 (4)	12.7 (19)
Total	100.0 (85)	100.0 (26)	100.0 (29)	100.0 (10)	100.0 (150)

^a Percentages are proportions of the total attitude category.

^b This variable was measured by response to an item worded, "Liberal whites may be qualified to raise black children if they are willing to sacrifice some of their white culture to give the children a chance to obtain some black identity."

^c Figures in parentheses indicate the number of respondents within the category.

ries. The statistical probability that sampling error produced this uneven distribution is extremely low.

When the respondents' attitudes toward transracial adoptions as determined by the devised scale were cross-tabulated by their sex, age, education, yearly income, and type of occupation, it was discovered that their attitudes were unrelated to these personal characteristics.

Contingencies Six items in the questionnaire related to conditions under which the respondents would be either favorably or unfavorably disposed to-

ward transracial adoptions. Sixteen percent of all respondents agreed that transracial adoptions should be limited to black children of mixed racial backgrounds; 77 percent disagreed. However, those with a "somewhat unfavorable" or "most unfavorable" attitude toward transracial adoptions were two to three times more likely to desire such limitations than those with an "open" or "confused" attitude.

Three-fourths of all respondents agreed that a white home might be beneficial for a black child in need of adoption if no black home were available, while 16 percent disagreed.

TABLE 3. CROSS-TABULATION OF BELIEF THAT WHITES CANNOT UNDERSTAND OR COPE WITH BLACK CHILDREN'S SPECIAL PROBLEMS, BY ATTITUDE TOWARD TRANSRACIAL ADOPTIONS (percentage)^a

Whites Cannot Understand Problems of Black Children ^b	Attitude Toward Transracial Adoptions				Total
	Open	Confused	Somewhat Unfavorable	Most Unfavorable	
Agree	44.7 (38) ^c	73.1 (19)	79.3 (23)	80.0 (8)	58.7 (88)
Do Not Know	8.2 (7)	0.0 (0)	0.0 (0)	10.0 (1)	5.3 (8)
Disagree	47.1 (40)	26.9 (7)	20.7 (6)	10.0 (1)	36.0 (54)
Total	100.0 (85)	100.0 (26)	100.0 (29)	100.0 (10)	100.0 (150)

^a Percentages are proportions of the total attitude category.

^b This variable was measured by response to an item worded, "Black children have special problems that whites cannot begin to understand or cope with."

^c Figures in parentheses indicate the number of respondents within the category.

But, among those who agreed there were over 30 percent more of the "open" and "confused" respondents than the "somewhat unfavorable" or "most unfavorable" respondents.

Almost half of all respondents agreed that fewer problems arise from transracial adoptions than from placement in foster homes and/or institutions while a little more than one-fourth of the respondents disagreed. This belief was unrelated to the respondents' attitudes toward transracial adoptions.

Eighty-one percent of all respondents preferred transracial adoption over keeping a child in a foster home or institution, while 14 percent did not prefer this alternative. The "open" and "confused" respondents were much more likely to prefer transracial adoption than the "somewhat unfavorable" or "most unfavorable" respondents. (See Table 1.)

While 68 percent of all respondents believed that a black child would be worse off in an institution than in a white home, one-fourth believed that the child would be no worse off in an institution. The two groups of "unfavorable" respondents were much more likely to hold the latter view than either the "open" or "confused" respondents.

Finally, 79 percent of all respondents felt that liberal white parents would be qualified to raise a black child if they gave up some of their white culture in order to give the child a chance to develop some black identity. While 13 percent of all respondents disagreed, those likely to take this stance were the "most unfavorable" respondents. (See Table 2.)

The desire to limit transracial adoptions to children of mixed racial backgrounds, preference for the perceived beneficial alternative of a white home to a foster home or institution for a black child, and the belief that white parents under favorable conditions can raise a black child were all found to be related to a respondent's attitude toward transracial adoptions. However, a small minority of the "open" respondents were more restrictive in their acceptance of transracial adoptions than their classification would

suggest, and a sizable minority of the "unfavorable" respondents were more liberal than their classifications indicated. More sophisticated analyses are needed to determine how the various nuances of these attitudes and beliefs cluster together. In general, however, the majority of respondents had an accepting disposition toward transracial adoptions, given certain contingencies.

Rationales Eight items that suggested reasons why a respondent might oppose transracial adoptions were included in the questionnaire. Three of these dealt with the compatibility of white parents and black children. While the respondents were split almost equally on the question of whether whites understand blacks well enough to adopt a black child, a much higher percentage of those with an "unfavorable" attitude toward transracial adoptions agreed that whites do not sufficiently understand blacks. More than one-half of all respondents agreed that black children have special problems that white parents cannot understand or cope with, but those with "confused" or "unfavorable" attitudes were most likely to hold this belief. (See Table 3.) Only 13 percent of all the respondents felt that black children could not adjust to living in a white home, but more than one-fourth of the "somewhat unfavorable" and half of the "most unfavorable" respondents took this position. Again, the vast majority (83 percent) of the respondents felt that black children can adjust to living in white homes. (See Table 4.)

The issue of the effect on black identity of transracial adoptions was raised by two different questionnaire items. As may be seen in Table 5, more than one-third of all respondents agreed that black children raised in white homes lose their sense of black identity, but 51 percent disagreed. These beliefs were related to attitudes toward transracial adoptions. The proportions of those who agreed ranged from slightly more than one-fourth among the "open" respondents to more than three-fourths among the "most

TABLE 4. CROSS-TABULATION OF BELIEF THAT BLACK CHILDREN CANNOT ADJUST TO LIFE IN A WHITE HOME, BY ATTITUDE TOWARD TRANSRACIAL ADOPTIONS (percentage)^a

Black Child Can Never Adjust to White Home ^b	Attitude Toward Transracial Adoptions				Total
	Open	Confused	Somewhat Unfavorable	Most Unfavorable	
Agree	5.9 (5) ^c	7.7 (2)	27.6 (8)	50.0 (5)	13.3 (20)
Do Not Know	4.7 (4)	0.0 (0)	6.9 (2)	0.0 (0)	4.0 (6)
Disagree	89.4 (76)	92.3 (24)	65.5 (19)	50.0 (5)	82.7 (124)
Total	100.0 (85)	100.0 (26)	100.0 (29)	100.0 (10)	100.0 (150)

^a Percentages are proportions of the total attitude category.

^b This variable was measured by response to an item worded, "Black children can never learn to adjust to living in a white adoptive home."

^c Figures in parentheses indicate the number of respondents within the category.

unfavorable" respondents. However, the majority of all respondents as well as the majority in each attitude category agreed that a sense of black identity is less important than giving a child love.

One concern expressed by adoption workers is the possible alienation from the black community of black children raised in white homes. Two items in the questionnaire were directed to this issue. Slightly more than one-third of all respondents agreed that such children do not understand blacks when they grow up. Those respondents unfavorably disposed toward transracial adoptions were more likely to agree with this supposition

than the other respondents. However, 54 percent of all respondents did not feel that black children raised by white parents would have a problem understanding other blacks. (See Table 6.) Also, 54 percent of all respondents disagreed with the supposition that transracially adopted children learn prejudice toward other blacks. Almost one-third of all respondents believed that these children do learn prejudice, but this belief was unrelated to the respondents' attitudes toward transracial adoptions.

Another opinion occasionally expressed in the literature—that blacks are less financially able to adopt than whites—was agreed to by 62 percent

TABLE 5. CROSS-TABULATION OF BELIEF THAT BLACK CHILDREN IN WHITE HOMES LOSE BLACK IDENTITY, BY ATTITUDE TOWARD TRANSRACIAL ADOPTIONS (percentage)^a

Child Loses Black Identity When Raised by Whites ^b	Attitude Toward Transracial Adoptions				Total
	Open	Confused	Somewhat Unfavorable	Most Unfavorable	
Agree	28.2 (24) ^c	34.6 (9)	58.6 (17)	80.0 (8)	38.7 (58)
Do Not Know	10.6 (9)	7.7 (2)	13.8 (4)	0.0 (0)	10.0 (15)
Disagree	61.2 (52)	57.7 (15)	27.6 (8)	20.0 (2)	51.3 (77)
Total	100.0 (85)	100.0 (26)	100.0 (29)	100.0 (10)	100.0 (150)

^a Percentages are proportions of the total attitude category.

^b This variable was measured by response to an item worded, "Black children lose their sense of black identity when they are raised in white homes."

^c Figures in parentheses indicate the number of respondents within the category.

TABLE 6. CROSS-TABULATION OF BELIEF THAT BLACK CHILDREN RAISED IN WHITE HOMES DO NOT UNDERSTAND BLACKS WHEN GROWN, BY ATTITUDE TOWARD TRANSRACIAL ADOPTIONS (percentage)^a

Black Children Adopted by Whites Do Not Understand Other Blacks ^b	Attitude Toward Transracial Adoptions				Total
	Open	Confused	Somewhat Unfavorable	Most Unfavorable	
Agree	22.4 (19) ^c	38.5 (10)	62.1 (18)	50.0 (5)	34.7 (52)
Do Not Know	16.5 (14)	7.7 (2)	0.0 (0)	10.0 (1)	11.3 (17)
Disagree	61.2 (52)	53.8 (14)	37.9 (11)	40.0 (4)	54.0 (81)
Total	100.0 (85)	100.0 (26)	100.0 (29)	100.0 (10)	100.0 (150)

^a Percentages are proportions of the total attitude category.

^b This variable was measured by response to an item worded, "Black children adopted by whites do not understand blacks when they grow up."

^c Figures in parentheses indicate the number of respondents within the category.

of all respondents. About one-third of the respondents disagreed, but again this belief was unrelated to their attitudes toward transracial adoptions.

The differences in beliefs about transracial adoptions between those who are open to such adoptions and those who are not were fairly clear. The reasons for being unfavorably disposed toward transracial adoptions included the beliefs that white parents and black children are mutually incompatible and that transracially adopted children lose their sense of black identity and become alienated from the black community. Although these beliefs were most widespread among those who are unfavorably inclined toward transracial adoptions, a sizable minority of those confused about or open to these adoptions also held these views.

Black Adoptions Lastly, the issue of black interest in adoption was examined. Three-fourths of all respondents felt that black people are responsible for adopting black children, while one-fifth of the sample disagreed. The respondents were almost evenly divided on the question of whether blacks are less interested than whites in adoption. Almost one-half of the respondents had considered adoption themselves. Finally, more than three-fourths of all respondents believed that black adoptions would increase if blacks

knew more about the procedures.

These data suggest that while the black respondents were not sure if they were less interested in adoption than whites, they overwhelmingly felt that the black community was uninformed about the adoption process. One implication is that black adoptions might be expected to increase if the black community was better informed.

CONCLUSIONS

While any generalized conclusions drawn from this research can only be applied to the population from which the sample was drawn, the data suggest that the majority of blacks do not oppose the idea of transracial adoptions and a large majority could be described as favorable to this alternative under certain conditions. The majority of respondents felt that it is more important that a black child receive love from white parents than be placed in foster care or in an institution. While the respondents were concerned about the child's possible loss of identification with the black community, the needs of the individual child were seen to be of prime importance.

This research indicates that the more militant position against transracial adoptions requires additional examination. The findings suggest that

racial background should not alone determine the selection of homes for adoptable black children. However, data from other communities are needed to determine the perspective of the black population nationwide. Research is also required to define the differences, both demographic and attitudinal, between blacks who do and who do not adopt children. This study made no attempt to investigate that aspect.

In addition to research on black attitudes toward transracial adoptions, there is need for greater knowledge about the consequences of such adoptions. Such knowledge will remain on the level of personal observations and opinions unless significant longitudinal studies of transracially adopted children are conducted. Even if all the consequences of transracial adoptions were known, the appraisal of these consequences and the resulting policies would still involve value judgments from the community.

Racism remains a dilemma in this society, and discrimination has been traditionally fought by social workers. Although transracial adoption cannot be advocated as a panacea for the elimination of racism, social workers should ask the question: How does the prevention of transracial adoption help to solve the problem of racism?

NOTES AND REFERENCES

1. See Amuzie Chimezie, "Transracial Adoption of Black Children," *Social Work*, 20 (July 1975), pp. 296-301; Edmond D. Jones, "On Transracial Adoption of Black Children," *Child Welfare*, 51 (March 1972), pp. 156-164; and Leon Chestang, "The Dilemma of Biracial Adoption," *Social Work*, 17 (May 1972), pp. 100-105.
2. See C. Lincoln Johnson, "Transracial Adoption: Victims of Ideology," *Social Work*, 21 (May 1976), pp. 241-242; Miriam Vieni, "Transracial Adoption Is a Solution Now," *Social Work*, 20 (September 1975), pp. 419-421; "Biracial Adoption," Letters, *Social Work*, 17 (September 1972), pp. 109-111; and "Readers' Forum: Transracial Adoption," *Child Welfare*, 51 (June 1972), pp. 369-372.
3. "Notes and Comments," *Social Service Review*, 46 (September 1972), pp. 433-435. See also Bernice Q. Madison

and Michael Schapiro, "Black Adoption—Issues and Policies," *Social Service Review*, 47 (December 1973), pp. 531–559.

4. Ibid.

5. Johnson, op. cit.

6. Vieni, op. cit., p. 420.

7. See, for example, Tom Harris and Ann Harris, "White Family, Black Child," *Christian Century*, 90 (May 9, 1973), pp. 526–527; Era Bell Thompson, "The Adoption Controversy: Blacks Who Grew Up in White Homes," *Ebony*, 29 (June 1974), pp. 84–86; and "White Parents, Black Children," *Time* (August 16, 1971), p. 42. See also Chimezie, op. cit.; Jones, op. cit.; Chestang, op. cit.; Johnson, op. cit.; and Vieni, op. cit.

8. See Harriet Fricke, "Interracial Adoption: The Little Revolution," *Social Work*, 10 (July 1965), pp. 92–97; Martha G. Sellers, "Transracial Adoption," *Child Welfare*, 48 (June 1969), pp. 355–356; Drew Priddy and Doris Kirgan, "Characteristics of White Couples Who Adopt Black/White Children," *Social Work*, 16 (July 1971), pp. 105–107; Laurence L. Falk, "A Comparative Study of Transracial and Interracial Adoptions," *Child Welfare*, 49 (February 1970), pp. 82–88; Andrew Billingsley and Jeanne Giovannoni, "Research Perspectives on Interracial Adoptions," in Roger R. Miller, ed., *Race, Research, and Reason* (New York: National Association of Social Workers, 1969), pp. 57–77; Lucille J. Grou and Deborah Shapiro, *Transracial Adoption Today* (New York: Child Welfare League of America, 1975); and Marion M. Mitchell, "Transracial Adoptions: Philosophy and Practice," *Child Welfare*, 48 (December 1969), pp. 613–619.

9. See, for example, Fredrick W. Seidl, "Transracial Adoptions: Agency Response to Applicant Calls," *Social Work*, 17 (May 1972), pp. 119–121; Linda Katz, "Transracial Adoption: Some Guidelines," *Child Welfare*, 53 (March 1974), pp. 180–188; Clarence D. Fischer, "Homes for Black Children," *Child Welfare*, 50 (February 1971), pp. 108–111; and Jacqueline Neilson, "Tayari: Black Homes for Black Children," *Child Welfare*, 55 (January 1976), pp. 41–50.

10. Elizabeth Herzog, Cecelia E. Sudia, and Jane Harwood, "Some Opinions on Finding Families for Black Children," *Children*, 18 (July–August 1971), pp. 143–148.

11. The questionnaire items and data not presented in tabular form in this article are available from the authors on request. ◀

New from Columbia

SUPERVISION IN SOCIAL WORK

ALFRED KADUSHIN

A leading scholar and educator discusses the role of supervision in social work in this valuable guide. The subject is conveniently divided into chapters on administrative, educational, and supportive supervision, as well as evaluation, group supervision, and supervision of paraprofessionals. A concluding chapter considers problems and innovations in the field. \$15.00

THE SOCIAL WORK INTERVIEW

ALFRED KADUSHIN

A basic text for both the social work student and the experienced practitioner. Concepts and techniques discussed are illustrated by excerpts from actual interviews. Chapters are included on the special factors of class, sex, race, and age in interviewing; the group interview; and nonverbal communication. \$12.50

RESEARCH TECHNIQUES FOR PROGRAM PLANNING, MONITORING, AND EVALUATION

IRWIN EPSTEIN and TONY TRIPODI

This book provides a useful introduction to the administrative uses of research for people who are not trained in research. Neither a comprehensive social research text nor an auditor's guide to fiscal administration, it shows how research can be used by program planners and administrators in developing, maintaining, and modifying social programs. \$12.50

THEORIES OF SOCIAL WORK WITH GROUPS

ROBERT W. ROBERTS and HELEN NORTHEN, Editors

In this much-needed book, existing theoretical models of group work are for the first time systematically defined and evaluated with a view toward developing integrated practice theories. This volume will provide a better appreciation of this mode of practice for intervention with individuals, families, and groups. \$15.00

SHAPING THE NEW SOCIAL WORK

ALFRED J. KAHN, Editor

In this series of original papers, now available in paperback format, one of the leading scholars of American social work and nine other social welfare experts analyze the challenges facing social work practice today, placing in firm perspective the recent turmoil and dissension in their field.

Social Work and Social Issues, 3

\$6.00, paper



COLUMBIA UNIVERSITY PRESS

Address for orders: 136 South Broadway, Irvington, New York 10533